136
825

/For a listing of the various types of native fauna in the Chiriguano area and their cultural recognition and use by the people, see category 116, pp. 50-93./

/3 cont./

133 The Indian makes full use of the valleys, laying out his
136 field with its own fence; his cow also grazes there, with her
311 calf running and playing across the level ground, and the wild animals live everywhere there, the dauntless foxes, the inoffensive anteaters, and the timid little deer /corzuelas/, while the monkeys seek the woods and the brambly, craggy ground of the hills to entertain themselves in raucous clamor, and the condors love to soar through the air to an extraordinary height, even considering that they launch themselves from the peaks of the highest hills.

133 While the ridges run from north to south, the course of the rivers is quite capricious; they run to the north, regress southward, direct themselves eastward, advance intrepidly westward, but the dominant course of them all as far as the pampas of the Gran Chaco is from west to east, overcoming every difficulty set in their way by the ridges, from which they leap with an extraordinary din, such as at the "Pirapo" (cataract of the fishes) or the waterfalls of the Pilcomayo and Parapiti rivers.

In the land of the Chiriguano, torrents and streams abound; more numerous are the rivulets which quickly lose their waters because within a few kilometers they run into endless sandy areas. If the hidden water should fail to appear occasionally in the ravines, which are small arroyos in origin, life here would be all but impossible, since places like Yvu, which without having a river or anything similar, possesses abundant and excel-
312 lent water, are numbered. The springs which appear in the beds
[157] of the torrents are of the greatest benefit in those places where there are no lakes or ponds, for the Indian, because of his laziness, is not capable of building artificial lakes for his water
[484] supply. In Itatiqui, for instance, not long ago there was a group of some 150 Chiriguano families; they could have made a lake in order to have such a necessity, but neither did they do it nor will they on their own initiative, and they go five kilometers to get it or at least there is the Chiriguano woman with her jug waiting for the forming of the drops which exude from the western slope, from which comes the name "Itatiqui," the stone that drips.

/6 cont./

133 comfortable to go down as to go up, if an occasional short
[241] section be excepted. The hill of Padilla attracts the attention of
[361] all; there grow and ripen well both potatoes and maize, and the hill is sprinkled on both sides with houses of all sizes. From January to May the fields give it a quite picturesque and pleasing appearance as it rises some 2,340 meters above sea level, for which reason no doubt it is unforested with the trees which are found nearby growing exuberantly on the plain toward Monteagudo along the rivulet called Limón.

Next come the hills called Huacangui, Bartolo, and Cazaderos, the first two found on the right bank and the latter on the left bank of the Acero River, which touches the slopes of the last named; the three have no peculiarity, only that they are tree covered, rather high, and the road through
• [136] them is very bad. Cazaderos Hill abounds in jaguars, and it is the same hill which must be crossed or climbed in order to go from San Juan del Piray to San Pablo de Huacareta; before one climbs this hill near San Juan, there is another small one called Ñañoloma, which attracts the attention of all because it is very narrow, low, and straight; it is a straight line which rises in the middle of the valley and continues without ending to the southeast; the Piray and Parapiti rivers wash the base of Ñañolama.

/7/ Monteagudo has a somewhat irregular plain, but it is not interrupted by hills until three leagues away, that is, at the Parapiti River in Matara, where there is another hill renowned only because it is a road and an extremely bad one. The Parapiti River bathes it at its base, and along the river itself the way is very boldly opened through the hard rock, forming a waterfall there; this same hill must be climbed to leave Ingre Canton, as well as Igüembe, where the passage is also quite rough.

133 From Matara to Ivu there are hills and rises of little im-
123 portance, if one makes an exception of the hills of Itiranti,
648 Saararenta, and Incahuasi, which last separates the province of Acero from that of Cordillera; on Incahuasi there are an infinite number of ruins of fortresses and houses, which, according to what they say and the name Incahuasi, "Inca's House," was an encampment of Quechua Indians, when, at the orders

/8 cont./

133 The rivers which bathe the Chiriguano region are four; the Pilcomayo, the Parapiti, the Grande or Guapay River, and the Acero. The Pilcomayo begins in the northwest of Potosí Department and crosses Chiriguano country in the southeast. Its water, sweet and clear up to the southern part of [135] Igüembe Canton, is somewhat salty in Huacaya and Villamontes, because to the southeast of Ibopeiti it receives as a tributary the Salado River with its rather abundant waters; these waters are quite salty, because they pass through the salt flats of O'Connor Province. Its bed is wide and shallow, but its flow is very abundant from December to April, because this is the rainy season. If in Villamontes the Germans or others open the great canal proposed by the Supreme Government, the navigation of this river up to the estuaries /esteros/ of the P. Patiño, even in small boats, will be made nearly impossible, because there will not be enough water for it.

•136 In the Pilcomayo fish are abundant: bagre, shad /sábalo/, and dorado; some of the latter are very large, up to a meter and a half in length. The first freshets of the rainy season wash up and kill many fish, leaving them stretched out on the ground on both banks or piling them up like stones or firewood. Then 226 the Chiriguano Indians, the Toba, and Mataco fill their houses, and dogs and crows come there by the thousands and stuff themselves, while the air is full of unbearable miasmas.

[221] The most satisfactory and safest season for fishing is from [251] the May cold until the end of July and in certain years up to the middle of August; then all the Indians are fishermen; they fish for themselves and for trading; they open the fish though [438] the middle vertically and dry it in the sun. If nobody goes [435] there to barter, they go off to sell it at 20 centavos apiece, but generally during the fishing season the tribes far from the rivers go to the banks of same, taking maize or parched meal and bringing back abundant fish. /Illustration appears here./

/9 cont./

133 [312] [231] At this point the river disappears completely from the month of June to December or January, forcing the farmers to make great excavations in its bed in order to be able to water their livestock; they have to go down to five meters in certain places. The course of the now dry river is easily seen, because in the season of great floods it leaves on the bank all the trash which it drags along and in its bed all the sand; the waters reappear to form the San Miguel River in the province of Velasco.

133 312 /10/ The benefit that agriculture and cattle raising draws from the Parapiti is indisputable; without it the existence of Parapiti and Isoso cantons would be almost impossible. All the wealth of both areas would disappear, there would be no livestock, sugar plantations, or rice fields as there are now on both banks, which lend themselves marvelously to the opening of canals and irrigating the sugar-cane fields which abound there. Nevertheless, the extraordinary floods of certain years do much damage, making plantations and their equipment disappear almost completely.

• 136 This river contains few fish; there are only bagre and shad and others of little value; the big dorados do not exist and there are only a few small ones in its tributary, the Piray River, but strangely they do not enter the Parapiti; at the confluence they go back. Below the San Francisco Mission the fish disappear, because the water diminishes until it almost all disappears near Mariqui.

24 31 312 In Isoso maize is planted in the month of June in order to harvest the crop before the beginning of the big floods which inundate it all, and during the rainy season they are content to sow frijoles, gourds, melons, and watermelon far from the riverbed, but fruit is not always produced, since the region is rather arid. The waters of this river are quite sweet, and this must be one reason why agriculture is very vigorous on its banks, as any traveler can see.

/152 cont./
earrings with real "diamonds," rings with "sapphires," or other fine things, which she could then show off at the next drinking bout.

There are always two villages in these mission stations, one for the heathens, one for the Christians. I myself always felt more comfortable in the former, and this not only because more fine, old things were to be collected there, but also because the people there were friendlier, more tactful, and more polite in their behavior. The mission children were importunate and impudent.

Near Machareti there is a large basin-shaped valley through which flows a little brook that probably swells to a roaring river after a violent tropical rain and disappears in the wilderness of the Chaco. Quite near the mission it leaves the handsomely dissected mountains, where small petroleum springs trickle out everywhere in the crevices of the cliffs. Then it flows through a hilly landscape that gradually turns into the vast flat area of the Chaco. The vegetation in these regions is not very luxuriant. The woodland, when such is present, is sparse, low, shrubby, and monotonous. The fields seem to produce abundant harvests, the droughts seldom too long. These regions are often devastated by huge swarms of locusts. I have seen these destructive animals cover the woodlands like large, reddish-brown clouds.

From Machareti we went by way of Itatiqui, a very interesting Chiriguano village in an arid region, to the Rio Parapiti.

The latter comes from Pomabamba and Sauzes, from the /153/ mountains of the Quichua /Quechua/ Indians. After it has left these, in the rainy season, it is a roaring stream overflowing its banks. In the dry season it carries little water. The Rio Parapiti also ends in the Chaco. During the rainy season it is *lost in the swamps, in the dry season it disappears in the fine sand.* If the Rio Parapiti parades on the maps, as the southernmost tributary of the Amazon River, this is only empty boasting on its part. The woodlands along the Rio Parapiti consist mostly of bushes and low, fine-leaved trees, caraguata, and cacti.

/155 cont./

Piray and finally unites with the Rio Mamoré. A few Chiriguano live along this river, and savage Tsirakua and Siriono also rove about in the forests along it.

Between the Rio Grande and the Rio Parapiti there is a region with an extreme scarcity of water and largely covered with completely impenetrable underbrush and low scrub forest full of caraguata and cacti. This monotonous, dismal vegetation is interrupted here and there by hills and grassy plains.

Besides the savage Tsirakua Indians who make these thickets unsafe, one finds another curiosity here, namely the guanaco (Auchenia). It is altogether strange to find an animal like the guanaco, which one thinks of only in connection with the cold plateaus of the Andes or the /156/ pampas of Patagonia, often afflicted with frost, in this bush which is frequently scorched by droughts. It would be interesting to be able to determine whether this guanaco of the tropical forest is really the same as the one known from the colder regions. Intelligent whites with whom I have discussed this and who have seen both regard them, however, as the same species.

Having returned to the Rio Parapiti, I looked up Batirayu, with whom I had already become intimately acquainted in 1908 and who also speaks excellent Spanish.

With no other Indians with whom I became acquainted did I become as close as with Batirayu. He understood that I was collecting the old mementos out of an interest in his tribe. Batirayu did his best to explain to me the religious conceptions of his tribe. In the evening we used to sit in his room with a cigarette, and he told about olden times, sorcerers, chiefs, and spirits. Occasionally an old chief, Böyra, also came, and from him I heard many charming Chané legends. We would sit until far into the night and chat by a flickering light that I had with me in order to take notes.

One would be very much mistaken if he were to believe that the conversations with these men were merely an interesting study. I felt comfortable with these fine, tactful, yes, why not, cultured human beings. It was genuinely refreshing after coming from the often vulgar, empty whites

/160 cont./ E Ea 13

The region settled by the Chiriguano and Chané Indians is really very extensive. It is varied in nature, from luxuriant virgin forests to extremely arid valleys and plains poor in vegetation. It is in part very mountainous, but the Chiriguano and Chané are not mountain people. They stay down in the valleys and do not climb up to the peaks and plateaus, like the Quichua Indians. E Ea

Animal life in these regions is poor, in fact, very poor. 136 ● A hunting people could never live there. Now and then a roebuck, a wild pig, a few ostriches, that is all one sees in the way of big game. Bird life, too, is very poor. /161/ E Ea [133] The number of lakes is very small, and they are no larger than what we would call pools in Europe. On the Rio Parapiti one sees quite a large number of white egrets (1), famous for

1. Ardea.

their valuable feathers. With regard to wood fowl, only the E Ea [262] chicken called "pavas" (2) contributes to the diet. Occasionally

2. Penelope.

one sees a large-billed "toucan" (3). Sleek pigeons, fattened

3. Rhamphastus.

on maize, often live in masses in the fields of the Indians. E Ea In the Rio Pilcomayo there is a great abundance of fish, in the little rivers the fish are small and poor. The Indians who [243] live in these regions have to be farmers, and they are maize [242] farmers to the highest degree. For them maize is food, [273] drink, pleasure, everything!

I have no adventures to report from among these Indians. Everyone may travel unharmed among them. The greatest sorrow of the ethnographer is that he is unable to collect all the interesting and old things that he sees there. One cannot take everything home.

C /176 cont./
Ce of the daughters, who, during the betrothal and at the beginning
592 of the marriage, live with the mother-in-law. In front of
C the hut is the large hearth (Ill. 83) where the maize beer,
Ce and sometimes also the food, is cooked. /Fig. 84b appears
592 here./ Inside the hut there is likewise a hearth where cooking
312 is done and where one seeks warmth on cold nights and days.
354

Ce
342
415
417
293

Fig. 83. Hearth for boiling maize beer. Chané village. Río Itiyuro. To the right in the picture, large vessels in which the maize beer ferments. The house is plastered with earth.

C
Ce I have slept in these huts many a night. They are, as a
342 rule, free of vermin, which cannot be said of the dwellings
122 of all other Indians and of the houses of the whites. The sleep-
136 ing place either consists of a bed made of a species of bamboo
352 cane, or one lies /Plate 16 appears here/ /177/ on the ground
513 on a reed mat or a skin. One also sees hammocks in the huts.

/273/

539 Accompanied by Dyori, Tatutunpa set out on his way. Along the way he killed a tapir. Dyori (1) divided it into four

[171]

1. Dyori is always described as the insatiable one. He corresponds to Móconomóco in the legends of the Mojo.

parts and devoured it. He even licked the blood from the ground.

Tatutunpa found his mother blind in the woods. She begged him to kill the jaguars who were keeping her captive. "They come to the watering place in order to drink," she said.

Tatutunpa made himself a little shelter in which he hid. Dyori hid behind him. First came "Embaracaya" (2) with her booty.

2. A large wildcat.

With one blow Tatutunpa shattered her head and threw her and her booty to Dyori, who devoured everything. In the same way he killed "Yahuapinta" (3) and the other felines. He threw them

•[136]

3. Puma (Felix concolor).

to Dyori, who devoured them all. Finally there came Yahuête, who had two heads. He asked Inómu for water. Yahuête was carrying a tapir that he had killed. Inómu directed him to the watering place.

"No, give me water here, there is someone hiding at the spring," said Yahuête.

"No, there is no one there, and how should I, I who am blind, be able to fetch water, I would fall," said Inómu.

Yahuête went to the drinking place. When he reached there, Tatutunpa hurled his club, in order to kill him, but struck only the dried head, and Yahuête leaped away. Tatutunpa followed him. When Yahuête saw that he was being pursued, he hid under the "tiru" (women's attire mentioned on p. 52) of the moon.

"Where is Yahuête?" asked Tatutunpa.

"I do not know," answered the woman (that is, the moon). That was the first lie.

S: Schmidt--194 E-5 (1935) 1938 SF 0 Chiriguano SF10
Chané SF8
I-2020

/74/

Ce 286 352 126

Nets of the Collection That Are Made with the Technique Called "Knotentechnik" in German. Using the Knot Called Reef Knot in English

I.A. 360. Hammock (276) (Chané of the Parapití). Caraguata.

276. Gift of Mr. Teodoro Rojas.

Length 3.20 m. (Fig. 190c.)

I.A. 766. Hammock (Isoné). Caraguata. Length 1.80 m.

C I.A. 794. " " " " 2.70 m.

C 286 415 432 126 I.A. 446. Net for carrying loads (Chiriguano). Wool. Lgth 1.05 m.

I.A. 447. " " " " " " 0.75 m.

I.A. 561-564, 567, 569-571. Nets for carrying loads (Chiriguano). Caraguata. Length between 1.50 and 0.50 m. (I.A. 567, Figs. 134 and 143; I.A. 568, Fig. 144.)

I.A. 767-787; 790-792. Nets for carrying loads (Isoné). Caraguata. Length 1.60 m. and 0.65 m. (I.A. 768, Figs. 133 and 142; I.A. 772, Fig. 135.)

Ce 415 286 126 I.A. 785. Bag (Isoné). Caraguata. Length 0.82 m. Height 0.46 m.

I.A. 788 " " " " 0.62 m. " 0.62 m. (Fig. 136.)

I.A. 793. Quadrangular net (Isoné). Caraguata. Length 0.90 m.

Ce [227] I.A. 794. Implement for fishing with net (Isoné). Length 72.5 cm. (Fig. 38.)

I.A. 795-801. Nets for implements such as I.A. 794 (Isoné). Caraguata

C 411 286 I.A. 508. Sling (Chiriguano). Caraguata. Length 15 cm.

I.A. 509 " " " " 14 cm.

C Ce 286 352 227 136 From the large size of the mesh of nets I.A. 360, 766, and 794, it follows that they are hammocks. Because in Chiriguano and Chané territory there are generally no fish except small ones, nets for fishing must have considerably smaller meshes.

Of the Chiriguano nets for carrying loads, two are made of wool and one of these has a band like most such nets from the Isoné. The rest of these nets from the Chiriguano and the Isoné are made of caraguata thread. Some of them have a rather small mesh, but among those of the large mesh are the rule.

Ce 415 286 432 [283]